

THE
OBSERVATOR
REPROVED,

More especially in Relation to the
Controversie between that Eminent-
ly *Pious, Charitable, and*
Worthy Divine

Mr. SMITHY E,

Curate of *Cripplegate*, and himself.

THE Credit and Reputation of Mankind is of so Natural and high a concernment to every one, that those Persons whose *Business and Libelphood* is to *persecute* *Nes* in their *Publick Pamphlets*, to make *Roast* or *Inroad* thereupon, ought of all others to be most severely Punished, it being no less a Crime then *Privateering* upon their *Goods and Estates*; In that, by this means, the *Stock of Credit*, which perhaps an *Honest Man* hath been all his Age a *Toyling* for, is in an hour or two's Reading Plunder'd from him by a *Free-booter*. But especially amongst all others, the *Clergy* ought to be kept *Sacred* in their *Reputations*, for that, as they are at best but *Men*, and so of the *same Spirit* with others, and no less Subject to *Humane Frailties and Passions*, but confined within the *Limits and Regularity* of their *Function*, they cannot redress Injuries of this kind, in respect of *Decency*, which others perhaps may take Liberty to do. But wicah, whoever fixes an *Ill Report* upon them, doth in effect as much as in him lyes, *Frustate* the *Effects* of their Ministry: No Man being ready to *embrace* his *Doctrine*, whose *Life and Conversation* he conceives *Opposite* *thereunto*: It being expected, and not without good Reason, that their

Opinions should be *Defin'd* by their *Manners*: And therefore Men ought to be very *Wary* how they *aspers* them: Their *Failings* being rather to be *Wink'd at* than *Divulged* to the *Popularity*, who make at *best*, but a *bad* Interpretation of the *least* thereof: However, if they fall *Inadvertently* therein, a *Private Intimation* thereof ought always to forerun a *Publick Censure*; that they may be heard before they are *Condemned*, and that even by those that have a *Right* to take *Notice* thereof, least they *Incurr* the *Censure* of *Seneca*.

Qui Statuit aliquid, (Parte in audita altera)
Equum licet Statuerit, hand ejus est.

But how this falls within Mr. *Observers* Sphere, (for who hath call'd him to be a *Judge*) I am yet to *Learn*, unless as in all other things, he delights to have an *Oar* in those *Boats* where he hath no propriety. That this he hath done, and particularly in the case of Mr. *Smithies*, notwithstanding all his *Shuffling* and *Cutting* upon the *Point*, is *Notorious* to all Men that have heard the controversy, the very Words of his *Sermon* being all along pointed at, and though Mr. *Observer* III- favouredly enough lays by the *Cudgells*, and *Equivocates* to put off the *Combat*, yet his *Passion* too often out-runs his *Judgment*, and instead of excusing himself, and finding fault with him only as a *Schismatick*, he charges him down-right as a *Conspirator*, *Obser. Numb. 135.* where he saith in *Answer* to *Trinity* about the *Dispute* aforesaid. 'No, no, 'tis the main cause it self, and the very *Diana* of the *Conspiracy* that is now at *Stake*, The *Wepver* is only an *Instrument* of the *Faction*, 'the Club blows the *Bagpipes*, and he *Tweedles*. And though in the next Words, he says, It is as false as *Hell* that he *Libelled* his *Sermon*, yet Read onward and you'll find him at it, where he continues, That *Pulpit Ambiguities*, *Generalities*, and *Equivocations* (from a Man of a nominated and suspected *Loyalty*) when they are used without *Salvo's* or *Explications* to bring them off, are still sure to be taken by the *Popular* handle; and as they are intended for the *Service* of the *Schisme*. That this is meant of Mr. *Smithies*, Explain the *Text* by the *Context*, in his own Exposition of these *Ambiguities*, &c. *Obser. Numb. 132.* When they talk of 'striking over *Dissenters* to the *Church*, 'tis *Compounding* the *Church* with the *Schisme*, one thing to the *Loyal* and another to the *Faction* part of the *Auditory*, The *Ministers* and *Congregation* in this Case *Preach* and *Hear* in *Cypher*, *Worthens* stand for *Persecution*; &c. which is the very

very thing he Carps at in the Sermon; This being then a Truth that he hath Calumniated Mr. Smithye, I would a little descend into the Case, and Examine Mr. Observators way of Answering. For which I humbly beg Mr. Smithies Pardon, who hath so well defended and vindicated himself from his *Virulent Reflexions* that there is little need of my imperfect endeavours to justify the same: Yet as it is not singly his case, but that of all Men whom this pretended State Squinter hath a Mind to Calumniate, I hope I may have Liberty to descant thereupon. Wherein I must confess as he hath posted himself, he stands almost *Shot-free*, having so Inter-woven his *Topicks* into the Juncture of the *Times*, and our *Unhappy Differences*, that a Man cannot Level Truth it self against him, but it returns with hazard.

Those that are his *Converts* and *Admirers*, being most of them of his *Opinion*, that it is *dangerous Medling* with him. And he who undertakes to *separate* his *Designs* from his *Positions*, does no less then hazard the *State* he *Audaciously* pretends to be the only *Argos* of. Than which, nothing can be more false, it being obvious in all his Writings, that he is not that Friend to the Government which he would have the World believe, in that, where-ever he Speaks one Word for the *Church of England*, it is always *Ballanced*, tho not in direct Terms, by a side Wind, for the opposite *Church* beyond the *Alps*; The drift and intention of his Pamphlets either *Siding with them*, as in *due time* and upon *due provocation* may be made *Manifest*, or in *Running down*, and *Exposing* the *better half* of their *Enemies* under false and *Scandalous Imputations*, not admitting them to be *quiet* in their very *Pulpits*: So that he would do well, however he *denominates* others, to *Clear* himself of that *material* and *Significant Question* lately put to him, of being a *Wraith Trimmer*.

But this I doubt me he'll evade, and tell his *Disciples* 'tis a *Scismatical*, *Phanatical*, *Diabolical*, and *Damnable Question*, contrived at the *Clubb* in *Ave-Mary-Lane* (a place I'll assure him I was never at) by some *Preacher*, *Tubster*, *Songster*, *Sheriff*, *Alderman*, *Doctor*, *Baron*, *Citcar*, *Scribe*, *Pharisee*, *Republican*, *Clerk*, *Councillor*, *Judas* or *Julian* an *Apostate*, whereinto none are admitted, but such as have betrayed their *Master*, or given some remarkable *Test* of the *Latitude* of their *Religion*, with a long *Excetera* of his own *Qualifications*. *Obser. Numb. 34.* And judge you if this be not an excellent and *compendious* way of discharging a Mans self from a downright *Accusation*: Yet if the same will not satisfy you, you'll put his *Observatorship* into plain *Railing*, and make him as in *Obser. Numb. 33.* Run himself out of *Breath* in *Passi-*

on, and perhaps conclude upon you as there he doth in a great Fret: *A French Peasant would be a Prince compar'd with a Lay Englishman under such a set of Ecclesiasticks.* But if this be the Nature of the Beast, who can help it, if the *Asses Brays*, or the *Whelp Barks*, it is their property, and let them have their way; for otherwise, Ple assure you, if neither of these will do, a Hunted *Hare* hath not more *Shifis* than himself: The *False Bites* of his *Tongue* which he charges others with, will be sure to turn upon you, and some or other false *Imputation* shall be *Scandalously* laid at your Door, as in the Case before us, where he accuses our *Divine* as an *Interloper* into other *Mens Parishes*, drawing together a *Select Number* of Young People (*Servants commonly*) of both Sexes, out of several Parishes, and these to meet once a Week in some *Private House* to hear the *Canonical Clergy*, Pray, Read, Expound, and Catechise, at the Rate of 6d. 12d. or 18d. a *Quarter*, more or less; and these are called such an ones People, which was only a kind of *Smiting* the *Lords Children*, to *millmole* them away by the first passage to Heaven. *Observ. Numb. 133.*

Excellent Intelligence, and pitty it is but the *Informers* should have his *Reward*, but let him first *swear* to it, or I'me afraid the *Lame-Dogg* will scarce get over the *Stile*. In good Truth Mr. *Observer* you are *Gravelled*, for I perceive on *Saturday* last, you wave the *Point*, and go to *business* of more *Importance*, where you tell us only of the *Spite*, *Diligence* and *Industry* of the *Faction*, their *Marks* and *Designs*, their *Prattises* of old, the *Fraud* of *Equivocal Expressions* in *Religion* and *State*: as in your *Title Page*; which is as old as your *Pamphlets*, and as *Threadbare* as Mr. *Smithies Cassock*, but not one word of him, I perceive you would be glad to be rid of him, but Methinks after so fair a fall, you should not be again so soon upon a *Challenge*, as in your *Second Paragraph* of the *same Day* (which I have nothing to do with) but as Mr. *Bays* has it of your Brother *Draw-can-Sir* in the *Rehearsal*.

*You Huffs, you Struts, Look bigg and Stare,
And all this you can do, because you dare.*

But Ple assure you according to the Opinion of most Men, it would better have besecmed you to have let the *Divine* alone, unless it were as Mr. *Bays* again hath it, *Rehearsal* pa. 3. That there were certain eyes upon you, that you could not be disengaged from; and you wrote for the sake of some *Ingenious Persons*, and choice *Female Spirits*, that have a
Value

Value for you, otherwise you would see them all Hang'd before you would ever more set Pen to Paper. If I may advise you, do to no more, let the Pulpits and Honest Clergy Men alone to their Diocessans, for as it is further said in the same Author, (pag. 15.) I verily believe you have Writ a whole Cart-load of things every whit as good as this, and the Insolent Rascals (the Whiggs) turn them back on your hands. But you may do as you please, for this is not your last fetch, as I perceive in that of yours, Numb. 135. where you put it into Trimmers Mouth (whether ever it was in the Intentions of others I can't tell) That they are absolutely resolved to Petition against you. A dangerous Crime indeed, and no less in your own sence, then what Imports the overthrow of the Government, or worse, as you are pleased to explain it; For you say, they must set forth, That whereas they find they can do no good on't by violent Courses, they shall now content themselves to try what may be done by the very same People, and to the very same Purposes, in a Sober Moderate way, and pray that they may have Liberty every Man in his Place and Calling, to proceed in a Peaceable manner, without either Pistol or Blunderbus, to the Poisoning of the Kings Lige People (a new way to Poison by Pistol or Blunderbus, found out by the Observer) with True Protestant Principles and Doctrines, and so bring his Majesty the nearest way to his Journeys end, without Contradiction or Controul. Yes, Questionless, and the first step to it in Petitioning against the Observer, for a Common Scandaler of the Church and Church-men. But Pray Sir, do you think that this pretext will pass for Current Cash by way of Answer to the Debt you owe to Truth and Mr. Smithies. I imagine it as far from the point in hand, as it is from the Hearts of such you Accuse with it, or indeed, as your Accusation of Mr. Smithies for his Poverty and Apparel, which is our next Head.

An Impudent Ill-bred Fellow, to disturb you in your Vocation, that walks about with Knots in his Girdle and a Torn Cassock, Begging for the Poor Curate of Cripplegate, (for such indeed are his unaccounted for Collections, as you are fally pleas'd to Term them) and shall he dare to confront the Rich Observer? By no means, it is not to be Suffered: But Pray Sir, I hope you'll give him leave to tell you, as I think he hath done, That were it not for God and your Good Friends, you might have been as Poor as he, which you ought to be Thankful for: Thankful for, alafs not you, say such another Word, and for Six Observators together, you shall hear of nothing but Faction, Sedition, Heresie, Fire, Fire, a Powder Plot, or worse against the State, (for by the way, every

thing that aims at *Roger*, carries as much in the Belly of it) To Thanks he was never bred, Gratitude is none of his Accomplishments. The *Cambridge Offerings* and last *New-Years Gathering*, were paid in *Tempore quo non extat memoria hominis*; Besides the private Rewards I dare not say from *St. O---s*. It's Truth he had the first, but what then? Has he had the *Value* of his *Merits*? In my Conscience I think not, for why? *He Rides not yet*, (mistake not my meaning) in his *Coach* and *Six*, as in-days of *Yore*, but must Trudge on Ten-Tees or Hackney it to *Sams Coffee-House*, to meet his *News Factors*, *Informers*, and *Comerades*: And is not this a pity? Let People talk what they will of bearing one anothers *Burthens*, or preach such *Sedition* if they please, it shall be *Schisme* and *Phanatichisme*, or what else *Mr. Observer* thinks fit, unless they'll be pleased to bear his'n. Good Man, hath he deserved so much, and attain'd so little? Why, what is 1000 or 1500 *l.* with 8 or 10 *Yellow Boys Weekly* for the Copies of his *Pamphlets*? just as good as nothing, for I remember in one of his *Observers*, which I shall not be at the charge of Quoting, he is making up his Accounts there, that at the rate of Ten-Pound a Week (the Allowance of *Oates* and *Bedloe* in former times) a Vastly greater Sum was Due to him for his Writings and Discoveries: And Methinks I have seen a Picture that much Resembles a Friend of the *Observers* hanging (tho not in the right place) on many a Stall in Town, with a shrewd kind of Complaining *Motto* o're the Head of it: I suppose for want of these Arrears, The Words are *VOS NON VOBTIS*, to English which, I must tell the Reader an Old Story.

In the time of *Augustus Caesar*, there was a certain Poet, tho then unknown; for the since Fam'd *Virgil*, that upon occasion of a Fair Morning, wherein *Caesar* was to go a Hunting, after a Stormy Night, made two Verses, wherein he divided the Empire of the Universe between *Jove* and *Augustus*, and wrote the same upon the Pallace Gate, which the Emperour was to pass, who espying the same, and being mightily pleased therewith, ordered an Imperial Reward to the Poet, but *Virgil* (being somewhat Modester than *Nobbs*) would not own himself the Author, so that a Month being elapsed, and none coming in for the Reward, a certain Rhimer of the Town Challenged the same, whereupon the Gratuity was paid him, which afterwards coming to the Ears of *Virgil*, he seem'd Vexed that another should Run away with his Honour and Reward, and makes use of our *Observers* *Motto*, *Sic Vos, Non Vobis*, which he wrote four times over on the Pallace-

Gate aforeſaid, which no Body underſtanding, (as moſt likewiſe miſtake the preſent Application of it) *Cæſar* ordered the Poet who had the Gratiuity paid him, to make Sence thereof, which he Fruitleſſy endeavouring, acknowledged his Weakneſs, al- leading the ſame was Impoſſible. Whereupon *Virgil* in the ſame Secreſie as he wrote the former, finiſhed the ſame in the following Words, whereby he got his Reward, and diſcovered the *Impoſtor*,

Sic Vos, non Vobis, Nidiſcatis Aves.

Sic vos non vobis, Meliſcatis Apes.

Sic vos non vobis, Veliera fertis Oves.

Sic vos non vobis, fertis Aratra Boves.

Which is no more in *Engliſh* then this, 'tis I that do the work, and others have the Reward, or in Mr. *Obſervators* meaning, I have wrought at the Plow of the Government, and others have had the Harveſt of my pains; I am the ſame Beaſt I was, your Laborious *Obſervator* and Humble Servant. Alas poor Man, and who is this Impoſtor that hath wrong'd thee? Thou haſt Earned, and who hath got the Reward? Thou art not only fruſtrated of the Enjoyment of thy Beauteous *Rachel*, but ſcarce a Blear-Ey'd *Leah* left in her ſtead. Is this the Reward of thy Seven, and Thrice Seven Years Service? What a pittie it is? Complain to your Superiours, or carry your Picture with that Labell in the Mouth of it, *Vos non Vobis*, which is the ſame thing, and acquaint them into what place you ſhould be *Admitted*, and who is there, in your ſtead, get a Blank, and write your own Demands, and who knows but your Arrears may be paid you, when God and Somebody pleaſes; In the mean while, Write on, Rail abundantly, and Flaſter extremely, ſling Dirt on all your Oppoſers, and be ſure you beſpatter the *Engliſh Clergy*, to gain the better Reputation with the *Forreign*; Whether ſometime, or other you may have occaſion to Travel (as not long ſince) you'll ſure the better for it, though perhaps you have no ſuch aim, they Love ſuch an Advocate with all their Hearts; You ſtrengthen their Intereſt, in Weakening their Enemies, and whilſt you ſet Whigg and Tory at variance, you play the Trimmer for them. But pray Nobbs have a care, and let us ſtep one Foot more onwards to your next way of Answering, and that

that is when you come to be *Horn Hunted*, like a *Cunning Fox*, you *Piss* on your *Tail*, and fling it in the Eyes of your *Pursuers*; or in *Plaisant English*, to confound a Mans Principles of *Loyalty* to his present *Majesty*, whom God Long preserve in Length of days, and all manner of Increase: You Transverse 1684 to 1648. and thereby tell him of what was done perhaps before he was Born, or at least of *Plots* and *Conspiracies* since, wherein he had not least concern, unless to Abominate the *Contrivers* and *Convincence*, as all good Men ought to do, Licking up all the *Excrements* that an *Ill Tongue* or as bad an *Age* and *Juncture* of *Times* can furnish you with, which undigested, is Squirted from your *Quill* to Sully the *Clearest Reputation*. But enough of such *Dirty*, I'll Wash my Hands and be clear of you, Wishing you only when you next meddle with Mr. *Smith*, or through his Sides, with the whole *Clergy* (for by the same *Authority* you wrong him, there is no *Pulpit* but you may *Calumniate*, or *Honest Man* but you may *Libel*) to tell the *World* who it is that *Impowers* you; and then I doubt not, but we may see an *Original Commission* which *Doctor Oates* could never produce.

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By Philo Pater.

F I N I S.

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